

Dr. Francis Pieper



A Biographical Sketch

By

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F. Pieper.

I. Childhood and Youth.

Francis (Franz) August Otto Pieper was born June 27, 1852, at Karwitz (Carwitz) in Pomerania (Pommern), a Prussian province fronting upon the Baltic Sea. Karwitz is a small town, situated in the eastern part of Pomerania, northeast of Berlin and about seven miles from the Baltic Sea. It lies within the township (*Kreis*) of Schlawe. Franz's parents were August Pieper and Bertha, *née* Lohf. August Pieper was the *Schulze*, or town mayor, of Karwitz.

After passing through the grammar school, young Francis attended the colleges (*Gymnasia*) at Koeslin and Kolberg. Koeslin, situated about twenty miles west of Karwitz, is the capital of a Pomeranian county bearing the same name. It had, and still has, a junior college, or *Gymnasium*. The city of Kolberg, in which a *Gymnasium* likewise exists to the present day, is another fifteen miles farther west and is a harbor city on the Baltic Sea. Young Pieper's final report from the Kolberg *Dom-Gymnasium* is still in existence. It records the entrance of "*Franz Pieper, geboren den 27. Juni 1852 zu Carwitz bei Schlawe, Sohn des Schulzen Pieper daselbst, evangelischen Bekenntnisses,*" at Easter, 1869, in *Secunda*; he was transferred to *Ober-secunda* Christmas, 1869. His deportment was characterized as "always good," his attentiveness and diligence as "praiseworthy." He attended classes in Religion, German, Latin, French, Mathematics, History, Geography, Physics, and Turning. The Director, Dr. Schmieder, added the note: "We give him his dismissal with the best wishes for his future development and for his career." The document was signed June 18, 1870.

When Francis was born, Frederick William III was King of Prussia. There was no emperor of Germany at

that time, since we are speaking of the year 1852, which was eighteen years before the labors of Bismarck rebuilt the German Empire, with William I as its Kaiser. The union of Lutheran and Reformed elements had been established in 1817, and the Evangelical Church was the state church of Prussia. Strongly Lutheran sections retained the Lutheran Catechism, and among these was Pomerania. However, the mixture of politics with religion had brought about general disorganization, and the political aspect of this union of Church and State was in every way harmful to the confession of soundly orthodox doctrine. Pomerania had the advantage of possessing a number of soundly Lutheran leaders who at least in their own parishes maintained the standards of their Church in such fundamental articles as the Person and Work of Jesus Christ, Justification, and the Second Advent of Christ.

In 1861, when the subject of this story was nine years of age, William I became King of Prussia. This ruler was a pious man and throughout his life made no secret of his sympathy with the Lutheran cause. It was William I who 1873 addressed Pope Pius IX in such terms as these: "The evangelical faith which I profess, as must be known to you, together with the majority of my subjects, does not permit me to accept into my relation to God any other mediator than our Lord Jesus Christ." When he put the Jesuit Order out of business in Germany, his comment was: "I believe that I have the commission from above to do this."

The decay of Protestantism which Germany witnessed while the boy Francis Pieper was growing up in his Pomeranian home was due, however, not so much to the political interference with the conduct of church affairs as to the evil influences which were spreading throughout Germany from the high seats of learning, especially from the theological faculties at the universities of Northern Germany.

Among them were the Modernists of their day, whose works Professor and later Dr. F. Pieper subjected to such trenchant criticism in his lectures, in his articles, and particularly in his *Christliche Dogmatik*. There was Herman Cremer of Greifswald, who contributed a dictionary of the New Testament Greek, recommended by Professor Walther to his students although the author was a rationalist. (Dr. Walther excused this recommendation with the somewhat caustic remark that we are permitted to make use of the works of rationalistic authors even as the Israelites were instructed to make use of the Canaanites as hewers of wood and carriers of water.) Then there was Hengstenberg of Berlin, who wrote many brilliant books in the field of Biblical exegesis, but finally went wrong in the doctrine of Justification, which in his opinion has degrees, or stages. Pastor Euen, a fellow-countryman of Pieper, about the same time went so far as to question whether justification is really the fundamental teaching of Lutheranism. Accepting the Romanizing tendency of Loehe, he announced that the Sacraments were the center of Christianity and that the ministry was a holy order continued in the Church through the right of ordination. As a result of these various rationalizing and Romanizing tendencies, Lutheranism lost most of its identity in Northern Germany, being ground as it were between the upper and the nether millstone. It was Adolf Zahn, one of the few conservative theologians of forty years ago, who wrote: "The Lutheran doctrine of Justification is no longer to be found in Germany. And no one seems to be frightened by this fact."

Men close to the founders of the Missouri Synod were at this time in their prime. In Erlangen labored J. C. K. von Hofmann, one of the greatest interpreters of Scripture, teacher of our own Dr. Stoeckhardt, whose peculiarities of exegetical method were derived from the lectures of von

Hofmann. In Bavaria, Adolf Harless was president of the Church Council in Munich in the year of Francis Pieper's birth. Wm. Loehe was still busy with his grand missionary projects, which extended to the Saginaw Valley in Michigan and our Fort Wayne college. But he was even then showing signs of his Romanizing doctrine of the Church and the Ministry. Franz Delitzsch had achieved world-wide fame as master of Hebrew and interpreter of the Old Testament. Walther reckoned him still among his friends. Later this gifted interpreter became enmeshed in the net of higher criticism. In Rostock, Professor Philippi was teaching New Testament interpretation, a master to whose method also our own exegetes owe much.

Much mischief, on the other hand, was being prepared for the theologians of Luther's land and of our own by another Pomeranian, Albrecht Ritschl, who taught in the University of Goettingen and through his discussion of Christian doctrine, into which he mixed the speculation of Kant, brought untold confusion into theology. Much of the so-called Modernism in the American churches is due to Ritschl. He is considered the outstanding dogmatician of modern Protestantism. The Protestant world would do better to follow the lead of that other Pomeranian teacher of Christian doctrine, the subject of this biographical sketch. Adolf Zahn wrote in 1893 with reference to the work of Ritschl: "The Church of the Reformation, at the close of the century, lay prostrate before her enemies and had lost definitely her influence upon national life." And again: "Rome may rejoice — the faculties are doing their best to kill the Reformation. Scripture is being profaned, the doctrine of Justification neglected, our youth poisoned," while in a note on Dr. Walther and his influence in Germany the same keen-eyed observer said: "*The thoughts of the Missourians move forward with the good right of Luther.*" (Adolf

Zahn, *Abriss einer Geschichte der evangelischen Kirche auf dem europaeischen Festlande im neunzehnten Jahrhundert*, page 49.)

Such was the religious background of Francis Pieper's early years.

The first of the Piepers to leave their ancestral home and to come to America were the two elder sons, Julius and Reinhold. The former became a miller by profession, and Reinhold was for many years Professor of Homiletics at our theological seminary in Springfield, Ill. The mother, then widowed, came in the year 1870 with four children, Francis, Karl, August, and Anton, leaving the oldest child (Minnie) in Germany. The emigration permit of the Prussian government was issued to the mother and her children March 10 of that year. Of the four brothers who accompanied their mother only one is living to-day, August, born 1857, now Professor of Theology at Thiensville, Wis., and these many years a prolific writer and the leading theologian of the Wisconsin Synod. Karl's talents carried him into newspaper work; he died as an editor at Menominee, Wis. Anton died as pastor of the Wisconsin Synod. Mrs. Pieper, having settled with her four boys at Watertown, Wis., died in 1893 while visiting at her son's home in St. Louis.

In 1865 the Wisconsin Synod had established at Watertown a college to which was given the name Northwestern University. It is now called Northwestern College and is an institution of the highest scholastic rank. Francis Pieper entered this institution as member of the junior-college class (*Unterprima*) in the year 1870 and graduated in 1872.

Unfortunately, important files of this institution were destroyed in the fire of 1894. Hence the record of the work done by young Pieper in his American college years has been lost. In the catalog of the year 1870—71 his

name appears for the first time as a member of the Junior class, then again as a member of the Senior class, 1871—72. At the graduation exercises on July 2, 1872, Francis Pieper delivered a Latin oration on the theme: *Quid iis quae sunt propria Germanorum in hac terra sit retinendum, quid dimittendum?* — “Which Characteristics of the German People should be Retained in This Country and Which should be Discarded?” Among his classmates was the later Prof. O. D. A. Hoyer, who taught theological branches at Luther College, New Ulm, in the nineties of the past century and later was professor and director at Watertown. Another classmate is still living, the Rev. M. H. Pankow of the Wisconsin Synod. He was guest of honor at the reception given to Dr. Pieper on the fiftieth anniversary of his labors at Concordia Seminary in 1928.

The years 1872 to 1875 were young Pieper's student years at Concordia Seminary, St. Louis. The Wisconsin Synod, of which he was a member, then had no theological seminary of its own.

II. The Ministry.

When Francis was a student at St. Louis, the president of the institution was Prof. Carl Ferdinand Wilhelm Walther. Prof. G. Schaller was instructing in Church History, and Prof. M. Guenther taught Homiletics and Symbolics. Another member of the faculty was Prof. F. A. Schmidt, who was engaged by the Norwegian Synod for its students and who left in 1876, later becoming one of the chief opponents on the issue of Predestination. Prof. A. Craemer, later president of our Seminary in Springfield, was instructing in the so-called Practical Department.

The class of which Francis was a member graduated in June, 1875, and the diploma of "Franz A. O. Pieper," signed by Dr. Walther, is still in existence. It is a bond sheet (size, $8\frac{1}{2} \times 12$) and reads as follows: "*Zeugniss. Dass Herr Franz A. O. Pieper, gebuertig von Carwitz, Kreis Schlawe, Pommern, seit dem 1. September 1872 bis Ende Juni 1875 in dem hiesigen Concordia-Seminar der deutschen evangelisch-lutherischen Synode von Missouri, Ohio u. a. St. dem Studium der Theologie mit grossem Fleisse obgelegen, sich dabei eines unstraeflichen Wandels befleissigt und in dem vorschrittsmaessig mit ihm angestellten oeffentlichen Examen pro Candidatura zu Uebernahme des heiligen Predigtamts als sehr wohl vorbereitet sich erwiesen habe: solches wird demselben unter Anwuen-schung goettlichen Segens hierdurch nach Pflicht und Gewissen bezeugt.*

"St. Louis, im Staate Missouri, den 1. Juli 1875.

"Das Lehrercollegium:

"C. F. W. Walther, praes."

The call extended to Francis Pieper upon his graduation from Concordia Seminary was issued by a small congregation at Centerville, Wis., now called Hika. This is a small

town situated on Lake Michigan about midway between Sheboygan and Manitowoc. From the study window of the parsonage the young minister had a view of the lake.

The Centerville call was issued by a parish consisting of St. John's in Centerville and of St. Peter's, near that settlement. The call issued by St. John's Church was dated January 17, 1875. In addition to residence and fuel the congregation pledged itself to pay a salary of \$400 annually. The call was signed by the church council: Wm. Doersch, E. G. Fischer, K. Grimmer, and P. Heinz. The call to St. Petri Church of Town Centerville, Manitowoc County, Wis., was dated January 24, 1875, and was signed by the board of elders: Carl Toepel, C. G. Fritzsche, Julius Unger, and C. Lutze. This congregation pledged itself to pay an additional \$100 in quarterly instalments.

During his labors at Centerville the young pastor became engaged to Miss Minnie Koehn, daughter of Frederick Koehn and Sidonia, *née* Seifert. Mr. Koehn had immigrated at the age of sixteen from Germany and had entered business life at Sheboygan, Wis. The marriage took place at Sheboygan, January 2, 1877, the ceremony being performed by the Rev. Carl Manthey-Zorn.

In November, 1877, having served the Centerville charge a year and four months, Rev. Pieper was called as successor to the Rev. G. A. Thiele to Manitowoc.

The call from the First German Evangelical Lutheran Church was accompanied by a letter signed by the secretary, August Mueller, and was dated October 15, 1876. It reads (in translation): —

"Reverend Pastor: I enclose the call from our congregation. As you observe, it announces that there is with us still the same feeling of attachment for you that you gained for yourself when we saw and heard you the first time. That you are the personality who is able to bring our con-

gregation on its feet again is the only remark heard among our congregation-members ever since you were here. Probably it will be hard for you to part from your congregation. However, according to reports the Centerville congregation is not so divided into factions as is ours, and also another pastor would be able to serve them successfully. On the other hand, we are wandering about like lost sheep* and request you not to put off your decision as we are in trouble and have placed all our confidence, next to God, in you. Do not permit our hope and trust to be disappointed. May God, whose work it is, enlighten you that you may accept this call as His own and will soon send us a satisfying answer."

Pieper accepted the call and arrived with his mother at Manitowoc in the first part of November. He served this congregation until called to the professorship at St. Louis.

* There had been dissension about the school. — G.

III. Call to the Seminary and Early Years of Professorship.

The Missouri Synod had established the method of electing professors for her colleges and seminaries through an electoral board. Nominations were made, not as at present, by the congregations, but by the electoral board itself, the list of candidates being printed in *Der Lutheraner* four weeks previous to the election in order that congregations might voice approval or disapproval. However, the right of electing professors through the Synod itself when meeting in convention had been reserved by an earlier resolution. In 1878, at the meeting of the Delegate Synod in St. Louis, this method was adopted.

Two new professors were to be elected for St. Louis. The need of an English professor was described as essential since Prof. F. A. Schmidt had been called by the Norwegian Synod to its new seminary at Madison, Wis., in 1876. During the past two years there had been no English instruction whatever. The minutes continue: "Also for systematic theology a professor should be engaged who during the lifetime of Prof. Dr. Walther should work himself into this office." Synod quickly became convinced that also this new professorship was an absolute necessity and that it should be erected without further delay. Candidates for the English professorship were Prof. M. Loy of Columbus, O., and Pastor R. Lange of Chicago, Ill. For the new chair of Dogmatics the following were proposed: Rev. C. Gross of Buffalo, N. Y., Rev. R. Lange of Chicago, and Rev. F. Pieper of Manitowoc, Wis.

When the name Pieper was proposed, a delegate received the floor and protested against calling Pastor Pieper to St. Louis. He urged that the climate in St. Louis would be ruinous to the health of Pastor Pieper. When Rev.

Zorn arose and explained that this protest came from the father-in-law of Pastor Pieper, there was general merriment, and the nomination was carried by a large majority. The balloting followed, and Professor Loy and Pastor Pieper were declared elected by absolute majority, the former being voted a salary of \$1,000 annually and Professor Pieper a salary of \$800, in both cases with free residence.

It should be said that the call from the Delegate Synod came as a complete surprise to the recipient, the first news of it being contained in a telegram which Pastor C. Manthey-Zorn, who attended the convention as delegate from his congregation at Sheboygan, sent to Pastor Pieper.

Immediately after the election, Rev. Zorn addressed his friend ("*Mein lieber, teurer Pieper*") with a personal letter, giving some details about the election. It reads in part as follows: —

"Our telegram of yesterday you no doubt have received. It must have surprised you and crushed you, — if I know you rightly. But *God* has done it.

"At the request of Dr. Walther and others I will write you a little detail. On the morning of May 21 nominations for the German professorship, especially for Systematic Theology, were made: Stoeckhardt, Gross (Buffalo), R. Lange, F. Zucker, and Stellhorn. The forenoon was spent in discussing these candidates, while the students were excluded from the meeting. The discussion was continued in the afternoon, and . . . your name was submitted by Link. This supplementary nomination was made unanimous. After the discussion, Gross, Lange, and yourself remained as candidates. After the election of Professor Loy for the English professorship (Loy, 151; Lange, 7) the German professorship was put to a vote. You received 115 votes, with the rest distributed among the other two.

"Loy's name and yours are now on their way to the

printer to be announced in *Der Lutheraner*. If no one objects on account of false doctrine or scandalous life (other reasons do not count) against your nominations, you will receive your diplomas of vocation. Now be courageous and of good cheer and remain filled with humble amazement over God's ways (pardon me for addressing you thus). The Lord, our God, has done it, and our Delegate Synod looks to you with joyful confidence and prays that God may bless our young professor unto His own glory. Walther is happy to receive his pupil under his own special tutorship (*unter seine besondere Leitung*) and for his own special support. Practically all the old fathers and heads of Synod are happy about this election.

"You will tremble and plead your unworthiness. That is good. 'When I am weak, then I am strong.' Oh, that God may keep you in this humble frame of mind! He it is who will work through you. And to resist His will, made evident in this call, — that you cannot do.

"But I must return to the meeting. Let me request you to come to Sheboygan on Tuesday if possible. There is much to be told, especially about the Seminary, which is to be relocated and enlarged.

"The Lord, our God, and our Lord Jesus Christ be with your spirit!

"Faithfully yours,

"C. M. ZORN."

The first notice of young Pastor Pieper's election to the professorship in St. Louis is found in the *Lutheraner* of June 1, 1878. A report on the convention of the Missouri Synod held in St. Louis during the previous month has this item: —

"With reference to the Theological Seminary in St. Louis, it was resolved to postpone the erection of buildings

which had become so necessary. However, it was resolved to fill the vacant position of an English professorship and to found another German professorship. For the former position, Prof. M. Loy of Columbus, O., and for the latter, Rev. F. Pieper of Manitowoc, Wis., was elected."

In the same issue, President Schwan requested the congregations of Synod to address to him within four weeks either their approval of these elections or their protests.

A few months later it was announced that Professor Loy had declined the call to the English professorship and according to the custom then in vogue the electoral board proposed a number of candidates in order to give opportunity for protest on the basis of false doctrine or an evil life. Of the four candidates submitted Rev. Rudolph Lange of Chicago was elected. His arrival in St. Louis November 30 was signalized with the ringing of bells at the Seminary. He held the English professorship until his death in 1892.

When the call to St. Louis reached the young Manitowoc pastor, he was at first disinclined to leave his parish. President Bading came up from Milwaukee and confirmed him in his resolution to stay with the Manitowoc congregation. His congregation thoroughly concurred with him, and the call was returned.

When the call came to Pastor Pieper the second time, he saw the finger of God in the synodical resolution and obtained a release from his congregation.

On August 27, 1878, Prof. C. F. W. Walther addressed the newly called colleague as follows: —

"Beloved friend and brother in the Lord: —

"Having just returned yesterday from a journey, I find among other [26] letters also yours of August 22. Let me reply in all haste as follows to your inquiry.

"Exegesis of Galatians has already been prepared by

Professor Schaller for the next school-year. With your approval your arrangement of lectures will be as follows: —

- "Monday at 10 A. M., review of Dogmatics with Senior Class.
 2 P. M., one of the synoptic gospels with Junior Class.
 "Tuesday at 3 P. M., exegesis of Psalms, Middle Class.
 "Wednesday at 8 A. M., Latin disputation with Junior Class.
 9 A. M., one of the synoptic gospels with Junior Class.
 "Thursday at 2 P. M., a synoptic gospel with Junior Class.
 3 P. M., Hermeneutics with Junior Class.
 "Friday at 2 P. M., Psalms.
 3 P. M., Hermeneutics.

"Accordingly, you would have nine lectures a week and no more than two on any day. If you are satisfied with this assignment of work, kindly notify me. I am sorry that most of your lectures will be in the afternoon. It was not possible to arrange it otherwise.

"If at all possible, do not come later than already announced in your letter in order that you can begin October 1.

"Wishing that God will bless your going out and coming in within our midst and looking forward to your arrival, I am,

"C. F. W. WALTHER."

"P. S. *Lic.* Stoeckhardt has been called by our Holy Cross Church as successor to Brohm and has accepted. You will rejoice in this good news."

In the *Lutheraner* of October 15, 1878, the name of Professor Pieper, with the address Concordia Seminary, St. Louis, Mo., was recorded among the changes of addresses. The following month the installation of Rev. C. G. Stoeckhardt as pastor of Holy Cross Church was announced in the official organ.

Professor and Mrs. Pieper, with their baby daughter, Paula, arrived at the old Union Station on Twelfth Street in St. Louis, October 1. They were met at the depot with the college coach, a relic exhibited to curious thousands at the dedication of Concordia Seminary in 1926. This coach was built by the St. Louis joint congregation as a mark of love and respect for Professor Walther. It is now the property of the Concordia Historical Institute. It was drawn by a great black horse, driven by two students, one being the brother of the young professor, August, then member of the Senior Class; the other, Henry Jungkuntz (now *P. em.* at Jefferson, Wis.).

The distance to the Seminary was about three miles. Quite some distance from the school, Mrs. Pieper noticed that the building flew a large United States flag and was decorated with many small flags. She pointed out to her husband the festive appearance of the building and asked him what it might signify, what kind of celebration might be on. To this day she remembers that her husband blushed and hung his head, too modest to answer, realizing as he did that the decorations were part of the reception tendered him by the institution.

The Piepers stayed during the first four days with Professor Guenther, who with Professor Schaller lived in the double house on the corner of Winnebago Street and Texas Avenue, later occupied by Drs. Stoeckhardt and Graebner and in still later years by Professors Fuerbringer and Bente. The accommodations were ample, and the Guenthers were glad to prove their hospitality to the new colleague and his family. Immediately after their arrival Dr. Walther called and in his cordial manner bade them welcome to St. Louis and Concordia Seminary. He at once took the new professor to the students of the Seminary, who were gathered in the chapel for the reception. On the very next day

Dr. Pieper began his lectures in dogmatics, — a labor continued from 1878 to the year of his death, 1931, being interrupted only twice by a nervous breakdown.

Dr. Walther already dwelt in his residence fronting on Texas Avenue. This residence was removed when the addition to Concordia Seminary was built in 1907. It was a spacious building, but by no means of a palatial type, being very like the residences built by the fairly well-to-do in St. Louis at that time. The basement was damp, a failing which was not corrected as long as the house stood. At the time of Professor Pieper's arrival Dr. Walther explained that he was unable to offer him the hospitality of his home since he was expecting Pastor George Stoeckhardt and family to arrive any day from Germany. Pastor Stoeckhardt had left Germany after some turbulent years of conflict with the state church. He arrived October 4. When they were made welcome in the Walther residence, the students of the Seminary gathered in the college yard adjoining the president's home and sang German airs. Mrs. Pieper, from whose lips these memoranda were jotted down, remembers with much amusement that of the songs selected for this serenade was *Deutschland, Deutschland ueber alles!* — a song hardly appropriate when it is considered that the Rev. Stoeckhardt had found the soil of Germany unsuited for those who wished to profess a consistent Lutheranism. He was under a four months' jail sentence, pronounced upon him for failure to live up to the regulations which the Saxon state had made for the conduct of the office of the Lutheran ministry! Needless to state, so eminent a preacher and theologian as Rev. Stoeckhardt was eagerly welcomed by the faculty of St. Louis. He was since 1878 pastor of Holy Cross Church and, while holding this pastorate, lectured on Old and New Testament Exegesis at Concordia Seminary. In 1887 he was elected

professor. In 1903 Luther College, Decorah, Iowa (Norwegian), created him a Doctor of Divinity. He died January 9, 1913.

After their furniture and other household goods had arrived, the Piepers moved into the home provided for them. This was the so-called schoolhouse, a building which had been used by Holy Cross Congregation as a school for the parish until the "new school" was built at the corner of Ohio Avenue and Potomac Street (now the property of a *Turnverein*). The old school had four rooms of moderate size and a basement. It had been occupied for some time by Mr. Emmerich Kaehler, secretary to Dr. Walther and later in the editorial employ of *Die Abend-schule*. Into this building the Piepers moved. The various apartments were arranged as study, living-room, bedroom, and kitchen. To the north of the building was a vacant lot, used as pasture for the college cow. In the basement were the quarters of as strange a tenant as any theological family has ever had. Her name was Lisette. She was an Indian half-breed, unmarried and about forty years of age, whom Professor Craemer had brought with him as a ward from the Indian Mission at which he had labored in Michigan. Lisette worked in the Seminary kitchen during the day and spent her evenings in her basement quarters. The Piepers would then hear her croon her weird half-savage Indian melodies, memories of the primeval forest of Michigan. Soon Lisette was moved to the Seminary.

The Piepers lived for three years in the schoolhouse, until the old buildings were wrecked in order to make way for the splendid new Seminary built in 1882. The salary of Professor Pieper had been fixed at \$800, but was immediately raised to \$1,000, since during the first years the Professor was placed under heavy expense by the purchase of necessary books. This act of the Seminary Board was

approved by the Synod of 1881, which then raised the salary to \$1,200. The Synod of 1881 also passed a resolution to build a residence for Professor Pieper "because his present residence is not only small and inconvenient, but damp and unwholesome." Also, it was necessary to raze the old school, since it occupied part of the ground on which the new Seminary was to be built.

At this time let us take a glance at the rest of the faculty and at the student-body of the Seminary.

There were enrolled 69 students of the Missouri Synod during the first year of Professor Pieper's labors at the Seminary. In the Senior Class 15 of our own students were enrolled, among these J. Bernthal, J. G. Goesswein, F. Pennekamp, and L. Wagner. In the Middle Class 16, the list containing the names W. Harms, Im. Mayer, F. Pfothhauer, and F. Sievers. Among the 38 Juniors we note Fr. Bente, Fr. Brust, A. Detzer, H. Frincke, Th. Lamprecht, G. Mezger, Fr. Otte, and J. Schaller. Four students of the Wisconsin Synod attended, among these A. Pieper and J. Koehler. Among the 19 Norwegians we note A. R. Sagen, later a District president, P. Stroemme, who became a noted journalist, N. J. Bakke, pioneer in Colored Missions, and J. T. Ylvisaker. There was one Iclander, Thorvildsen. In the year 1879—80 the number of the students was 96, among them 2 from the Wisconsin and 9 from the Norwegian Synod, 24 taking the final examination. In 1880—81 there were 93 students, of whom 7 were Norwegians, 33 taking the final examination.

The faculty at this time consisted of Dr. Walther, Professor Schaller, Professor Guenther, and Professor Lange. Prof. Gottlieb Schaller had served Eastern charges and since 1854 Trinity Church, St. Louis, and came to the Seminary in 1872. He taught chiefly Church History, was

a fine preacher, mild-mannered in his dealings with the students, and highly gifted as a poet. He died in 1887, only a half year after the death of Dr. Walther. When Martin Guenther had come with the Stephan immigration, he studied in the log cabin in Altenburg and later graduated from St. Louis. He was pastor of congregations in Wisconsin and Michigan and served St. Matthew's in Chicago when he was called to St. Louis as professor of Symbolics, Homiletics, Catechetics, and kindred branches. Not a man of many words, he had a keenly critical mind and like all the other members of the faculty was an assiduous student of Luther's writings. Professor Lange had just been called, as related earlier in this chapter.

The relations of the members of the faculty were ideal. There was not only high mutual regard, but sincere friendship. This was evident to all who came into contact with their circle. Differing greatly in age and in previous experiences, also in gifts of mind and speech, these men were nevertheless held in high esteem by their students, who could learn from them in their classroom and outside of it what constitutes a soundly Lutheran theologian and a soundly Christian character.

The meetings of the faculty were held at the homes of the professors. Invariably cigars were served, and in his reminiscences told in later years to his younger colleagues, Dr. Pieper commented with a hearty laugh upon the wretched quality of the tobacco which went into the making of these cigars. No luncheon was provided. At the meetings the business of the institution was discussed, questions of discipline were introduced whenever necessary, and the manuscripts of articles written for the *Lutheraner* and *Lehre und Wehre* were read before they were sent to the printer.

Letters would be read from pastors far and near request-

ing a theological opinion on some problem of doctrine or life.

Other meetings of the faculty were of a more social character. The birthdays of the professors were celebrated in their respective homes, the families usually being invited. Dr. Walther's birthday was celebrated at the college in the dining-hall. Later these celebrations took on the character of a German *kommers*, a gathering of faculty and students, enlivened with speech-making and music. There would be original poems in German, English, and Latin, and usually some student would be found who possessed the necessary temerity to deliver an original speech in Greek and even in Hebrew. The social tone of these gatherings was always of the highest, and the religious note was never lacking. All the ladies of the faculty were present at these joint celebrations. A custom which continued down to the first decade of the present century was the serenade each professor received on his birthday. A quartet or octet of students would gather below his windows after breakfast and would sing a choral or other religious song. At such times it was expected of the professor that he not only acknowledge the honor by words of appreciation, but that he make a donation of ten or fifteen dollars toward the necessities which had to be provided for the testimonial gathering in the evening. In those early days the school would be dismissed for the entire student-body on each birthday. As the number of the faculty members increased, the free day was limited to the celebrant. Later only the afternoon was free for the classes of the celebrating professor, and in recent years there has been no more omitting of lectures on these occasions. However, the Friday after Thanksgiving has been made a free day as a joint "faculty birthday."

It appears that the young Professor devoted the first semester of his first year strictly to the business of prepar-

ing his lectures for the classes assigned to him. These were delivered in Latin, later to an increasing extent in German. Only gradually articles from his pen began to appear in the official organs. His first contribution to the *Lutheraner* appeared in the issue of April 1, 1879. Strangely enough, this article, while merely noting the attitude of the General Synod towards Luther's Catechism, sets forth in the concluding sentence a truth which Dr. Pieper never ceased to emphasize in his classroom and in his literary work: —

"Errorists against whom the Lutheran Church must contend do not only attack the highest points of the structure of Christian doctrine; they have ever attacked the simple, fundamental truths of Christianity as they are summarized in the Small Catechism of Martin Luther."

His next article appeared May 1. It was a notice of resolutions adopted by St. Matthew's Church, New York City, against secret orders. From this time onward the *Lutheraner* regularly carried editorials and articles from the pen of Professor Pieper.

His first theological article was contributed to *Lehre und Wehre* of 1879. In the July issue of that paper Professor Pieper reviewed a dogmatic work by Pastor D. Zahn. He finds fault with Zahn for teaching man's ability to convert himself and for his rationalistic view of faith and redemption. The article is an incisive criticism of the modernistic theology of fifty years ago.

Upon arriving at St. Louis, Professor Pieper joined Immanuel Church, of which the Rev. John F. Buenger was then pastor. Rev. Buenger was really a remarkable man, who not only was the founder of the Lutheran Hospital of St. Louis, the Orphans' Home, and the Old Folks' Home, but who gave the first impetus in our Synod to missions among the colored people of the South. Professor Pieper was from the beginning assistant pastor of Immanuel, com-

muned in that congregation to the last, and had many personal friends there. His remains rest in the cemetery of Immanuel Church.

When Professor Pieper came to the Missouri Synod, this body consisted of 693 congregations, of which number 359 held voting membership, while 334 were unaffiliated. Statistics for those years are incomplete, but Rev. E. Eckhardt estimates the number of souls in 1878 at 150,000. They were served by 558 pastors.

IV. Controversy.

Dr. Walther had many times expressed the hope that finally might come "the realization of one united Evangelical Lutheran Church of North America." This, in fact, was the goal of his life. That it was not reached was due, in part, to the attacks of enemies who brought about the controversy on Predestination, or Election. We do not regret this controversy, however bitter it was. It did not check the outward growth of the Missouri Synod. In the ten years which followed the outbreak of this controversy the Missouri Synod doubled its numbers. Furthermore, the greatest building project up to that time attempted by any American Lutheran Church, the new Concordia Seminary, was carried through while the controversy was raging. Moreover, the spiritual gain was great. Not only were pastors and people confirmed in their confession of the truth regarding this particular doctrine of Election, but the heartache and turmoil of this controversy strengthened many characters that had once been weak and made men grateful for the possession of that truth which is the Lutheran heritage.

Dr. Walther had some presentiment of impending trouble. A pastoral conference had congratulated him on receiving the title of Doctor of Divinity from the Ohio Synod Seminary at Columbus, O. Dr. Walther, in his reply, said: "The cycle in which I have hitherto lived consists in this, that God sometimes has humbled, sometimes exalted me, so that I always knew, when an exaltation came, a deep humiliation would promptly follow." Two years later the very synod which had created him a Doctor, publicly accused him of being a heretic.

The doctrine of Predestination (or Election, the two words meaning the same) had been discussed by Dr. Walther at a convention of the Western District in 1877.

One of the theses which he defended was this: "The Lutheran Church teaches that it is false and wrong to teach that not the merit of God and the most holy merits of Christ alone, but that in us also there is a cause of the election of God for the sake of which God has elected us unto eternal life." Upon the basis of this paragraph it was declared: "God foresaw nothing, absolutely nothing, in those whom He resolved to save, which might be worthy of salvation, and even if it be admitted that He foresaw some good in them, this nevertheless could not have determined Him to elect them for that reason; for as the Scriptures teach, all good in man originates with Him." Accordingly Dr. Walther also rejected "the unfortunately selected terminology" of the dogmaticians of the seventeenth century "that God elected 'in view of faith' (*intuitu fidei*)."

In January, 1880, Prof. F. A. Schmidt, a former student of Dr. Walther, violently assailed the statements made by his former teacher, and in his new magazine, *Altes und Neues*, declared that he must "sound the alarm" against the new "Cryptocalvinism" of Missouri as expressed in the synodical report of the Western District of 1877. On September 29, 1880, a public conference was held at Chicago at which five hundred pastors of the Missouri Synod were present and took part in the discussion. A proposal on the part of Dr. Walther not to carry on the controversy publicly was flatly refused, as Professor Schmidt declared that he had been commanded by God to wage this war; whereupon Dr. Walther replied, "Since you desire war, you shall have war."

So there was war, and from 1880 to 1884 the conflict raged with unabating ardor on both sides, the main controversialists of Missouri being Dr. Walther, Professor Pieper, and Rev. Stoeckhardt, and those of Ohio, Professors Stellhorn and Schmidt and Pastors Allwardt, Doer-

mann, and Ernst, former members of the Missouri Synod. Also the Iowa Synod and the Norwegian Lutherans became involved in the strife.

Now, what were the doctrines involved in this controversy? The central point at issue was: Is the salvation of man solely due to God's grace or also, in part, to the merits and powers of man? The Missourians emphatically stated: "We deny that God in His election took into consideration anything good in man, namely, the foreseen conduct of man, the foreseen non-resistance, and the foreseen persevering faith." They protested against the doctrine that the election of the children of God depends not only upon the grace of God and the merits of Christ, but also upon the foreseen conduct, the foreseen non-resistance, and the foreseen faith of man. This was really the decisive issue; for if election depends on man's good conduct or non-resistance, then salvation is no longer of faith, but of works. The Missourians were said to teach that God does not desire the salvation of all men. This charge was followed by another, they being accused of teaching that God does not seriously and effectively offer to those who are lost His divine grace. Both of these charges were vigorously denied, the Missourians rejecting any agreement with the heresies of Calvin, who taught that God would not have all men to be saved. To give unto God all praise and glory for having, out of pure grace in Christ Jesus, elected, redeemed, called, converted, and sanctified His saints; to teach salvation by grace alone, *sola gratia*, and at the same time, grace for all sinners, *gratia universalis*; to magnify Christ and not themselves, *solus Christus*; and to preach, not their word, but God's Word, *sola Scriptura* — that was the steadfast aim and invariable purpose of our sainted Dr. Walther and his coworkers.

Professor Pieper's first article on the doctrine of Pre-

destination was in a note in *Lehre und Wehre*, of March, 1880. Commenting on an expression of the German theologian Thomasius, he wrote: —

"Again the doctrine of Election has become the subject of public discussion. Contributions are either promised or under way treating this theme. Very well, let every one study this doctrine eagerly in order that the superficial and popular constructions of this doctrine may disappear and the heart may become strong in its reliance on the Word of God. First of all, let us become quite clear on the question where *not* to seek the solution of this problem. The solutions suggested by the German theologian are not available. No light is to be brought into this doctrine by teaching man's free decision for or against salvation. Man can indeed really decide against salvation, but he has not the power to accept it. God Himself decides for salvation by making, through the act of conversion, out of an unwilling a willing one. Since there is no self-decision of man in the work of conversion, it is wrong to operate with this non-existent thing in the doctrine of Predestination." In the same issue of *Lehre und Wehre*, Professor Pieper defends a quotation from Dr. Walther's *Postil* which had been assailed by a General Synod writer as Calvinistic. In this article Professor Pieper explains with great clearness the difference between the doctrine of Calvinism and that of the Lutheran Church regarding God's decree of election.

The chief articles in this volume of *Lehre und Wehre* on the doctrine of Election were contributed by Dr. Walther and by Pastor Stoeckhardt, then minister of Holy Cross Church. Their articles run through the rest of the volume and were really fundamental to the entire controversy as representing the Missouri Synod viewpoint. However, they did not in any essential go beyond the views set forth by Professor Pieper in the same volume. We see these

three protagonists for the Scriptural truth fight side by side, each according to his own endowments and all with a conviction which rings true from every line, for the maintenance of sound Lutheran doctrine regarding the way of salvation.

The controversy was at its height in 1881, and in *Lehre und Wehre* of that year Professor Pieper's power as a writer, who could speak clearly and with profound knowledge on a difficult subject, became clear to all those who followed the argument. For a man in his early thirties the force and ripeness of the articles which appeared from his pen in this volume of *Lehre und Wehre* were truly amazing. The introduction to that volume is like the challenging call of a bugle. It announces the need of insisting that the Scriptures alone can establish articles of faith. In connection with this teaching, so self-evident to Lutherans, he enters into a discussion of the assurance of faith resting upon the doctrine of Predestination. The choice which Dr. Walther had made when he asked for the election of young Pastor Pieper as his assistant was vindicated to the entire Church in the latter's essays. Not only was there a perfect unity of doctrine and conviction, but there was also in the articles of the young Professor — only three years in his theological position, less than six years in the ministerial office — a fulness of theological learning and acquaintance with Luther and the older teachers of the Church which was truly astonishing. We have also compared the replies which were issued by the opponents in 1881, and among all the mass of citation from the Lutheran classics presented by Professor Pieper in the elaboration of his arguments not one was ever attacked as a misquotation or as inaccurate. This same exactness of quotation and reference was evident in all the later work of Dr. Pieper and in no small measure accounts for the unquestioning

confidence with which all his writings were received by the brethren.

Returning again to the essays of 1881, we notice that two men who later became members of the St. Louis faculty contributed articles. There was the familiar signature W., which marked all of Dr. Walther's articles. This is followed by one signed F. P. But immediately after Professor Pieper's contribution we notice a seven-page article with the signature G. St., which stands for George Stoeckhardt, and this, again, is followed by a fourteen-page essay signed E. W. K., the later professor of Church History at Concordia Seminary, E. W. Krauss. Among the Norwegians, Prof. H. G. Stub of Madison, Wis., is represented with an essay on Predestination, translated by Prof. A. Craemer. Rev. J. A. Huegli of Detroit and Rev. G. Goesswein were other members of the clergy who fought out of a full and well-rounded scholarship for the position of our Church in these essential doctrines.

V. "The Pen of a Ready Writer."

For the commemoration of the 350th jubilee of the Augsburg Confession, Professor Pieper in 1880 wrote a treatise entitled *Das Grundbekenntnis der evangelisch-lutherischen Kirche* (The Fundamental Confession of the Ev. Luth. Church). The essay was chiefly of a historical nature, relating the events that led up to the Diet of Augsburg and the composition of the statement there submitted by the Lutheran representatives in 1530 and since known as the Augsburg Confession. After this essay followed the text of the Augsburg Confession, to which Professor Pieper subjoined explanatory remarks, notable alike for their clearness and for their brevity. The book was long out of print, but in 1930, his last active year at the Seminary, Dr. Pieper had the almost unparalleled experience of republishing, after an interval of fifty years, the jubilee volume of 1880, now commemorating the four-hundredth anniversary of the presentation of the Augsburg Confession. Thus it was the first and the last book to appear from the pen of Dr. Pieper.

Among the most valuable contributions of his pen to the literature of our Church are the synodical essays read by him at District and national conventions between the years 1883 and 1930. According to the custom introduced into our Church from the beginning, the synodical conventions are not exclusively occupied with business matters, but as a rule devote several hours of each morning session to the discussion of a religious essay treating some subject of Christian doctrine or life or significant events in church history. The reports of the Missouri Synod and its Districts containing these essays are extremely valuable. Also Dr. Pieper's essays possess abiding value. He addressed the following conventions: Southern District, 1883 and again in 1889 and 1891; Iowa, 1885; Nebraska, 1885; Kansas,

1892; Minnesota and Dakota, 1907; Southern Illinois, 1916 and again 1921; Atlantic, 1919; North Dakota and Montana, 1921; Oregon and Washington, 1924; Alberta and British Columbia, 1927; Western, 1927; Eastern, 1930. He also read a paper before the Synodical Conference in 1888 and a number of dogmatic and inspirational addresses before the national conventions of our Synod. We pass in review a few of his significant essays.

In 1885 he submitted to the Iowa District an essay on "The Certainty of Our Salvation Viewed in Its Importance for Spiritual Life." This, too, was a fruit of the controversy on Election which revolved about the point of this paper, namely, our assurance that we shall be finally saved. In his essay Dr. Pieper pointed out the fact that such assurance belongs to the a-b-c of Christianity. It is the very essence of faith. In all their troubles the Christians are comforted in Scripture through the hope of eternal bliss. Both the wickedness of doubt and the danger of carnal security are then pointed out. Contrary to the opinion of Modernists, who believe that the hope of eternal life will make a Christian careless in the affairs of this present temporary existence, the essayist showed that the spiritual life of the believer receives its true form, its power, from this very doctrine. Especially will it encourage us in our sanctification and in the avoidance of the lusts of this present world. "Where your treasure is, there will your heart be also," Luke 12, 34. Even in this present life the believer has conquered death.

In the month of August, 1888, the Synodical Conference met at Milwaukee, Wis. Among those present were many whose names are notable in the history of our Church — Pastor C. Gausewitz, Prof. O. Hoyer (who had graduated with Professor Pieper from Watertown), Rev. F. Bente, then president of the Canada District; Rev.

Succop of Chicago, President F. Sievers, Dr. H. Duemling, Rev. J. Herzer; from the Wisconsin Synod, President John Bading, Prof. A. Ernst, Prof. A. Hoenecke, and Prof. W. Notz; among the advisory members, Rev. L. Fuerbringer, Rev. Th. Buenger, Rev. F. Lochner, Rev. W. Hagen, Rev. B. Sievers, Rev. F. W. Herzberger; Prof. E. A. W. Krauss (then of Addison, Ill.), Director Baepler of Fort Wayne, Ind., Prof. A. L. Graebner (who had been elected to Concordia Seminary the previous year and delivered the sermon in the closing exercises of the convention), Director A. C. Burgdorf of the Lutheran High School in St. Louis (later Walther College), Professors Kroening, Huth, Hamann, Hattstaedt, and Mueller of Milwaukee; of the Wisconsin Synod Teacher F. W. H. Graebner (later treasurer of this synod and also of the city of Milwaukee), and Prof. G. Thiele (successor to Professor Graebner at the Wisconsin Synod Seminary in Milwaukee). The convention adopted resolutions of condolence and respect to the memory of Dr. C. F. W. Walther, who had died the previous year. The doctrinal essay was read by Prof. F. Pieper on the theme "The Unity of Faith." He emphasizes that unity of faith involves agreement in all the doctrines of Holy Scripture, and this in spite of the fact that we acknowledge the presence of Christians also in erring church-bodies. The possibility of such unity was demonstrated by pointing out that Holy Scripture contains clear statements regarding all "articles of faith." The Word of God is so constituted that we not only are able, but also compelled to find the true doctrine in it if we only stick to the sacred text. If any one wants to err, he must first reject the clear statements of Scripture and wilfully cover up its meaning with human interpretations. "God demands unity in the faith and strictly prohibits our departure from the revealed doctrines of the Gospel." From all of this a twofold con-

clusion was drawn: that those who agree in the faith are to proclaim such agreement by acknowledging one another as brethren in the faith and that they are to endeavor to keep inviolate these treasures of orthodox doctrine. The essay was a notable one and for many years sounded the key-note of expression on the same point in our Missouri Synod publications. It was one of the joys of the venerable Doctor's concluding years that the Missouri Synod — now grown to a body of more than 1,200,000 souls — in all its Districts, yes, in all its pulpits fully upholds the doctrine concerning church union and fellowship so masterfully outlined by him in his essay of 1888, read in Trinity Church, Milwaukee.

Another fundamental doctrine was treated by him in 1889 at the meeting of the Southern District, which at that time still included the State of Texas. He had been requested to discuss "The Difference between Orthodox and Unorthodox Churches." The outward form of the Church that God alone desires is her confession of the truth; God wants an orthodox Church, one that is the true bride of Christ and avoids all false prophets. Hence it is the duty of Christians to join that Church which they recognize as teaching the Scriptural truth. They are able to distinguish between this Church and such churches as deviate from the truth if they keep close to the Scriptures. An interesting topic, raised by a question from the audience, was that concerning our cooperation with non-Christians in works of charity. The essayist answered this question by pointing out that in a purely civil field we may cooperate with others. Another raised the question of standing sponsor at a baptism performed in a non-Lutheran church. The answer of Dr. Pieper was that such sponsorship should not be accepted, as it would imply the assent to the false doctrine of that church. In a concluding section of the essay

the high privilege of membership in a Church of the true confession was pointed out.

At the Atlantic District meeting in 1919 Professor Pieper led the discussion with a paper on "The Ecumenical Character of the Lutheran Church in Doctrine and Practise." In his paper he emphasized those doctrines in which the Lutheran Church confesses the belief of all who are truly Christians, emphasizing the universality of divine grace and the salvation by grace alone. Also this paper dwelt upon unity in belief as essential to church union. And throughout, the subject announced in the title is kept in view, namely, that the Lutheran Church has, properly speaking, no distinctive doctrine, but confesses that which is evangelical truth and professed as such by true believers the world over.

"The Inspiration of Scripture" was his theme at the meeting of the Southern Illinois District in 1921. He discussed it under the following heads: "1. The Scriptures differ from all other books in this, that they are God's own Word. 2. The Scriptures are God's Word through inspiration, that is, through the fact that God inspired the sacred penmen to write the Scriptures. 3. All objections to the inspiration of Scripture are void." This paper shows Dr. Pieper at his best as a dogmatician, and it abounds in practical applications of a doctrine seemingly far removed from Christian life and practise.

The paper delivered on "Unionism" at the 1924 convention of the Oregon and Washington District has been reprinted in English translation in pamphlet form. It once more summed up all the reasons why we maintain a separate existence as a Lutheran denomination and as a synod within that denomination. The paper is especially interesting on account of its side-lights on contemporary history and its testimony against the lodge, particularly, however, because

of its refutation of the objections commonly raised in defense of unionism, namely, that we "must have patience with the weak," that it is "contrary to Christian love to deny church-fellowship to others," and that "it is arrogance when individuals or entire church-bodies declare: 'We are in possession of God's truth, and they who teach any other doctrine are in error.'"

Among the most impressive essays delivered by Dr. Pieper were the themes submitted at the conventions of the Delegate Synod. None of us, who, for instance, attended the meeting of our Synod at Fort Wayne in 1923 failed to be impressed by his three lectures on *Die christliche Weltanschauung*. At the convention in St. Louis, in 1926, we heard him speak eloquently on "The Christian Religion in Its Relation to All Other Religions." At the last synodical session which he attended, the convention at River Forest, Ill., in 1929, he spoke on "The Open Heaven," a subject which seemed to give to all the transactions of that synodical convention a tinge and glory of other-worldliness and which will not be forgotten by the thousand and more delegates and guests who were privileged to hear on that occasion for the last time the teacher to whom our Church owes so much.

We have opportunity in this brief sketch to mention only two of the more significant volumes that issued from his pen.

Conversion and Election, published in 1913, grew out of the Norwegian union movement. It was concerned chiefly with the "Articles of Agreement" adopted at Madison, Wis., in 1912. These articles were almost unanimously adopted by the United Norwegian Church, which consisted of the opponents of Missouri in the controversy on Election, and also by the Norwegian Synod, which had stood with Missouri and was in fellowship with that body.

The articles adopted at Madison did not bring out clearly the Scriptural doctrine, but gave equal right to synergistic views by which in some way the conduct of man and not only the grace of God is responsible for our conversion. Dr. Pieper's treatise was an effort to preserve the unity of the Synodical Conference. It was evident that the Norwegian Synod could not continue in fellowship with the Missouri and the Wisconsin Synod if these "Articles of Agreement" remained unmodified. On account of the importance of the issue involved the faculty of the St. Louis Seminary had an English translation of the book printed immediately after the German original had seen the light under the title *Zur Einigung*. This translation was furnished by Theo. Graebner, then pastor of a congregation in Chicago.

The tone of this book is extremely irenical, or peace-loving. The author said in his introduction: "Our aim is to aid, on our part, toward the recognition and maintenance of the doctrinal position of the Formula of Concord as the only one which is in accordance with Scripture and correct from the theological point of view. Our wish and our prayer to God is that the Norwegian Lutherans of America in their union, which is most desirable, would place themselves upon a platform which fully corresponds to the glorious confession of the Lutheran Church in the Eleventh Article. When they have done this, all other Lutherans of America, whether they speak German, English, or any other tongue, should follow the example of the Norwegian Lutherans." And the closing sentiment brings this heart-searching appeal: "Before we close, we beg leave to assure the reader once more that in our discussion we have had no intention of offending any one personally. We would serve the cause of union in the truth of our glorious Lutheran Confession. Would that the entire American Lu-

theran Church also in its public teaching might occupy the position which all Lutheran Christians, indeed all Christians on earth and all theologians, so far as they are Christians, even now occupy in their relation to God! It is the position stated by Scripture in the words: 'There is no difference, for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus.' Away with 'dissimilar conduct' as affording a means of explaining why some are converted and saved and others are not! Back, in simplicity of faith, to the Lutheran Confessions, which state with utmost clearness: If those who will be saved compare themselves with those who will be lost, they must confess that they, too, conducted themselves ill and are in equal guilt. At the same time they know from the Word of God that those who will be lost will perish, not by reason of any deficiency of divine grace, but through their own guilt. Whatever transcends these two truths must remain a mystery during the present life. The Calvinistic solution, by denying, or at least detracting from, universal grace, is contrary to Scripture. Likewise is the synergistic solution contrary to Scripture. Let it be said once again,—it is but necessary that all concerned confess with their lips that which they already believe in their hearts before God. May the Lord of the Church graciously grant this through the workings of His Spirit!"

The first volume of Dr. Pieper's *Christliche Dogmatik* appeared in the year of the Reformation Jubilee, 1917. Of the completed work it was entitled Volume II, this being issued first because "the wish had been expressed that the opening volume should be that containing the doctrine of God's Grace in Christ, of Christ's Person and Work, and of Justification." The two remaining volumes (I and III) issued from the press later, the entire work being com-

pleted in 1924. It contains a restatement of Scriptural teaching as confessed by the Lutheran Church and treats the modern perversions of the Gospel with great fulness, in each case supplying the Scriptural proof for the teachings confessed in Lutheranism. Regarding the general purpose and method of his work, Dr. Pieper said in the introduction to the concluding volume: —

"I have made an effort to give in these volumes an objective presentation of the subject. If in a number of passages harsh expressions have been used, it was only because they seemed to be demanded by the importance of the matter under consideration. The purpose in view has been to demonstrate that a theology which attempts to develop Christian doctrine not only from the Scriptures, but also out of the ego of the theological thinker will be neither Christian nor scientific, but the opposite of both. That I recognize a theological inconsistency as a result of which a man may believe in his heart and before his God otherwise than his writings indicate has again been noted in this volume.

"We American Lutherans of a strictly confessional tendency have not the slightest reason for exalting ourselves above others. Without doubt we should be swimming in the same misdirected current if divine grace had not placed us amidst an entirely different church environment. We — the second and third generations — have received our theological training under the most favorable conditions conceivable. We were not only introduced to the sources of the theology of the ancient Church, of the Reformation and of the dogmaticians, but have been made acquainted also with the character and results of modern theology. Add to this the continual warnings uttered by our teachers not to permit any human authority, be it even that of Luther and the confessional writings, to usurp the

place which belongs by divine right to the Scriptures. The admonition given to us in our last seminary year was this: 'Do not enter the ministry if you are in doubt regarding the Scriptural character of any teaching of the Lutheran Confessions. Should there be any one troubled by such doubt, he ought to discuss it frankly with any one of his teachers.' Again in our first seminary year, when preparing our first sermon, we were instructed to eliminate all high-sounding theological phrases and elaborate rhetoric, and this with the reason that the didactic use of Scripture has the place of first importance. We were impressed with the duty so to teach and to preach that as concerns the pastor his object must ever be to awaken the carnally secure through the preaching of the Law and to assure terrified consciences by preaching an unmodified Gospel offering the grace of God and salvation. Another aid towards keeping us doctrinally sound was the presence of enemies round about us, ranging from Rome, fanatical sects, and unfaithful Lutherans to Unitarianism and Christless lodgery. These conflicts compelled us to make an intensive study of Christian doctrine, not only for our congregational work, but also in pastoral conferences and at synodical sessions.

"We are not so blind as to ignore those weaknesses which attach to us as a religious body. We have experienced, and experience to-day, difficulties in maintaining correct practise in individual congregations. We have suffered losses that have caused us to be deeply humbled. On the other hand, we are by the grace of God altogether convinced that the doctrine which we teach is the doctrine revealed in Scripture and in the Lutheran Confessions and is therefore entitled to make an undivided claim upon our acceptance. From this point of view also the present *Christliche Dogmatik* desires to be judged both in its thetical and antithetical presentations. *Soli Deo Gloria!*"

To the last Dr. Pieper kept himself well informed on the details of church events at home and abroad and also on the secular currents of thought. As notable examples one may refer to the article on "The Great Offensive against the Christian Church" in *Lehre und Wehre* of April, 1927. His last essay on the subject which had been treated by him with such power and clarity during the years of controversy — "How may a Christian Become Certain of His Eternal Election?" — was published in *Lehre und Wehre* of 1928. To the end he maintained especially his interest in *Lehre und Wehre*, of which he became editor-in-chief after the death of Dr. Bente. Even the last volume published under his editorship, before the paper was combined with the *Theological Monthly* and the *Homiletic Magazine* into the *Concordia Theological Monthly*, was replete with editorials and articles from his pen, and there was no abatement in the clearness of his vision and the trenchant power of his expression. In the new publication, the *Concordia Theological Monthly*, he was editor of the German articles, and one need only consult his eight-page article on Adolf Harnack written upon the death of that German Modernist to realize the splendid endowment of this man of 78, an age at which most men have ceased to be active in a literary way.

The last message to his students was his address delivered at the opening of the school-year 1930—31. He emphasized a reverent fear of God's Word as the primary requirement of a Lutheran theologian. The last words of his address (printed in the November, 1930, issue of the *Concordia Theological Monthly*) were these: "We shall conquer if we, by the grace of God, retain our reverence for the Word of God. If by our own guilt we permit ourselves to lose this fear of God's Word, the major offensive directed against us may gain the victory by penetrating our

front, sides, and center. May God grant us, by His grace, continued reverence for His Word! Amen."

The methods of Dr. Pieper's literary work were peculiar. He never had student help, such as Dr. Walther requested and received as early as 1870, nor did he ever employ a secretary. This was not altogether to the advantage of his correspondence, although it rarely happened indeed that letters remained unanswered. Most of these were written with pencil, as Dr. Pieper found this the only means of retaining a carbon copy. He never learned to use the typewriter. For his contributions to the church-papers and for the manuscript of his books he consistently used the reverse side of the galley proofs which come in such large quantities to the faculty. While heavily interlined and sometimes supplemented with little slips containing additions or footnotes, his hand, whether in German, English, Greek, or Hebrew, was ever clear, and the typesetter had no reason to complain on the score of legibility.

Advice was sought from the Doctor on many a problem of doctrine and practise, and he usually submitted these inquiries to the faculty for an opinion. He did not spare himself when an inquirer seemed to have an anxious desire for enlightenment. To a pastor in Minnesota he addressed within four months three letters on a doctrinal subject, and two of these at least were written with all the care of a contribution to *Lehre und Wehre*. One of these letters covered eight, another twelve pages, and contained the closest reasoning, together with quotations from Scripture, the confessional writings, and Luther. To the last year of his labors he gave the same unstinted measure of attention to every inquiry bearing on the teachings of our Church.

VI. A Grateful Church.

The year 1887 came. Discussions of the doctrines of Conversion and Predestination had been arranged in order, if possible, to heal the breach which had been made by the controversy. Dr. Pieper took a part in all these discussions, which extended to the year 1906, but failed to bring the opposing bodies closer together. Early in 1887 one of these meetings was arranged in Milwaukee. Dr. Walther was unable to attend, having been bedridden since October. His younger colleague substituted for him. Gradually Dr. Walther's condition became worse, until finally one day Professor Pieper remarked to his wife, "Only his eyes are living." Previous to this the "*junge Kraft*" had taken over all of Dr. Walther's class-work. When the great leader was released by death on May 7, 1887, his mantle naturally fell upon the shoulders of the colleague whom he had himself selected and trained for this position.

Two entirely new plants of Concordia Seminary were built during the years of his professorship. Even the Synod of 1878 had taken notice of the crowded condition of Concordia Seminary. In 1882 the old building, once dedicated with such pride and rejoicings, was torn down and during 1883 the beautiful structure was erected which to an entire generation of Missourians was known as Concordia Seminary. It was dedicated September 9 and 10. During Dr. Pieper's administration as president a large fire-proof building was added 1907 and the new Concordia Seminary buildings at Clayton in 1923—26. The enrolment of the school at the time of Dr. Pieper's death was 534, of which number 432 were in attendance. The following men joined the faculty after 1878 and labored as colleagues of Dr. Pieper: —

Stoeckhardt, G., D. D.	1881—1913
Graebner, A. L., D. D.	1887—1904
Bente, Fr., D. D.	1893—1926

Fuerbringer, L., D. D.	1893—
Mezger, G., D. D.	1896—1923
Dau, W. H. T., D. D.	1905—1926
Krauss, E. A. W., D. D.	1905—1924
Pardieck, E.	1912—1924
Graebner, Theo., D. D.	1913—
Mueller, J. T., D. Theol.	1920—
Fritz, J. H. C., D. D.	1920—
Sommer, M. S.	1920—
Arndt, W., D. D.	1921—
Maier, W. A., Ph. D.	1922—
Kretzmann, P. E., Ph. D., D. Th.	1924—
Boecler, O.	1925—1930
Polack, W. G.	1925—
Engelder, Th., D. D.	1926—
Heintze, R. W.	1926—
Laetsch, Theo.	1927—
Friedrich, E. J.	1930—
Hoyer, Theo.	1930—

To mention the various boards and committees on which Professor Pieper served during his long life would carry us beyond the limits of this sketch. He maintained, even in his later years, a particular interest in Colored Missions. From 1882 to 1899 he served on the Board of Colored Missions, holding the office of secretary. His contacts with our Foreign Mission work were intimate and some of his most impassioned pleas uttered in conference were those on behalf of bringing the Gospel to the heathen world. At the last meeting of the Board for Distribution of Calls attended by him, in May, 1930, he pleaded for larger support of our work in India and China, declaring that we cannot expect the mercies of God to remain with us if we neglect our duty towards the pagan world.

Professor Pieper was elected President of the Missouri

Synod in the convention of 1899. A committee had reported that arrangements could be made for properly coordinating the duties of professor and synodical officer. Dr. H. C. Schwan, whom Professor Pieper succeeded, was given a pension of \$1,000 annually. As synodical officer it was the duty of Professor Pieper to visit the District synods when assembled in convention. On these occasions he contributed largely to the doctrinal discussions, and much of the sustained respect for his theological leadership was due to these trenchant and unfailingly popular discussions of Christian doctrine heard from the floor of our District synods. The writer of this sketch, when a pastor of the Illinois District, heard him make at one of the conventions his oft-quoted remark: "A pity for every dollar that is not given for God's kingdom!" Always he showed a respectful attitude, not only towards the District officers and the clergy, but also toward the lay delegates, with whom he stood in great favor. Throughout his four terms as President he remained democratic, a humble servant of Christ, anxious to serve to the limit of his ability.

Twice he visited the land of his birth. His first European trip, in 1898, included a visit to the home of his ancestors and his own birthplace. His second trip, in 1911, was made necessary, like the first, by the condition of his health. The burden of the synodical presidency had proved too much. For some time it had been noted that his usual buoyancy had been wanting, especially in his appearance on the floor of District synods, but also in his work as instructor. It was therefore resolved by the Synod of 1911 to sever the general presidency from any pastorate or professorship. Dr. Pieper had not been able to attend the sessions, his official report being read by First Vice-President Rev. F. Pfotenhauer. The convention voted the thanks of Synod for his many years of service and also the sum of

\$1,500 and a year's leave of absence in order that he might take a trip to Europe for the recovery of his health. He was accompanied this time by Mrs. Pieper, returning in October, but resting from his lecture-hall duties the rest of this and also the following year. When he returned to his classrooms, he was restored to perfect health. It was the wise provision made in 1911 for a furlough that, humanly speaking, accounts for the almost twenty years of uninterrupted activity as teacher, author, and editor which followed. As a matter of fact, his visits of 1898 and 1911 were the only interruption in Dr. Pieper's long career as theological teacher.

When the Theological Seminary of the Wisconsin Synod celebrated its twenty-fifth anniversary September 8, 1903, Professor Pieper attended as representative of the Missouri Synod, and on this occasion the honorary degree of Doctor of Divinity was conferred upon him by Northwestern College in Watertown.

Three weeks later his twenty-fifth anniversary as professor of theology was celebrated by Concordia Seminary with a service of thanksgiving conducted in the chapel. The celebration also included Prof. A. L. Graebner, who had served the same number of years. The Wisconsin Synod was represented by Prof. Dr. Hoenecke and President von Rohr. Prof. Olaf Brandt of St. Paul, Minn., represented the Norwegian Synod. The latter brought rejoicing to the guests assembled when he conferred on behalf of Luther College, Decorah, Iowa, the honorary degree of Doctor of Theology upon both celebrants, Professors Pieper and Graebner, and also upon Professor Stoeckhardt.

The fiftieth anniversary of Dr. Pieper's ordination was celebrated May 17, 1925, with a special service and banquet. Holy Cross Church was filled with a festive audience,

among which were the Electoral College and the Building Committee of the new Seminary, the District presidents and the general officers of the Missouri Synod (gathered in St. Louis for the distribution of calls), and the Synodical Board of Directors. Dr. C. C. Schmidt read the Scripture-lesson, and addresses were made by Dr. F. Pfotenhauer and President R. Kretzschmar. The students sang the *Te Deum*. On behalf of the Wisconsin Synod an address was made by President G. E. Bergemann and for the Norwegian Synod by Pastor J. A. Moldstad. Dr. Pieper at this time was seventy-three years of age and still at the height of his powers. He not only addressed the audience with words of lofty sentiment in appreciation of the honor of which he was the recipient, but was also able to enter into the spirit of the banquet which followed. Many congratulatory resolutions and letters, telegrams, cablegrams, and radiograms were read. Among the representatives who spoke was President E. E. Kowalke of Northwestern College, Watertown, the alma mater of the jubilarian and the school which had conferred upon him the title of Doctor of Divinity twenty years previously.

The students, the faculty, and the board of Concordia Seminary, on October 19, 1928, gathered in the Assembly Hall of the institution for a service of praise and thanksgiving. The occasion was the rounding out of half a century of service by Dr. Pieper as professor of theology. At five o'clock in the afternoon the faculty and the board of the Seminary as well as the Board of Directors of Synod filed into the Assembly Hall, where the students and a large number of ministers from the surrounding territory had gathered. The address was made by Dr. F. Pfotenhauer, who based his thoughts upon Joel 2, 23 (marginal translation). President Pfotenhauer pointed out the fact that Dr. Pieper's fifty years of service as professor con-

stituted a period in the history of our Church and country which was beset with many perils, on the one hand, but, on the other, was also a period of signal blessings. Dr. L. Fuerbringer had charge of the liturgical part of the service. Hymns of praise were sung by the gathering, and the students sang the *Te Deum* in antiphonal chant.

Dr. Pieper responded to the President's address by disclaiming any personal worthiness and merit, which was followed by an eloquent appeal to our Synod and its ministry to stand unshakenly loyal on the truths won in so many bitter conflicts.

At 7 o'clock, the same evening, a testimonial dinner was tendered the venerable Doctor by a number of his friends. Some 150 of these were gathered in the banquet hall of Hotel Roosevelt. Addresses were made by President F. Brommer of our normal school at Seward, Nebr., and by two vice-presidents of the Missouri Synod, Rev. W. Dallmann, D. D., and Rev. F. Brand, D. D. These speakers extolled the blessings which God has vouchsafed our Church through the ministration of Dr. Pieper in her educational work and through the printed page, especially in her past conflicts. Shorter addresses were made, on behalf of the Synod at large by Vice-President F. J. Lankenau; on behalf of the Board of Control, by the chairman, Rev. R. Kretzschmar; on behalf of the faculty, by Prof. Th. Graebner; on behalf of the preparatory schools, by President Burhop of Concordia College, Fort Wayne; on behalf of the Missouri Synod clergy, by Rev. Theo. Walther of St. Louis; on behalf of Concordia Seminary, Springfield, Ill., by Dr. Louis Wessel; on behalf of the student-body of Concordia Seminary, by Mr. Wm. Schroeder, '29.

A Latin congratulatory address, bound in royal morocco and containing the signatures of the majority of the Mis-

souri Synod clergy, was presented to the jubilarian, as also an engrossed Latin address by Concordia Publishing House.

Dr. Pieper celebrated the day in excellent health and buoyant spirits, his posture erect as usual and his ruddy complexion and flashing eye betraying no signs of age.

The text of the dedicatory address, prepared by Prof. Th. Graebner, read as follows: —

"Propugnatores nominis Christi atque praeclarum et egregium veritatis Christianae praeconem te, Dr. Theol. Francis Pieper, salutant fratres subscripti, pastores et professores Synodi Missouriensis. Quinquaginta annos tibi, Professor noster, vir doctissime, gratia est data a Deo et Salvatore nostro studiosos theologiae sacrae ducere in divina arcana ea, quae circa salutem humanae gentis per fidem in Christum Iesum versantur. Remota doctrina salvifica evangelii, quid ipsi nostro seminario, imo quid ecclesiae universali futurum? Nulla demum est pars theologiae sacrae, quae nostrae ecclesiae plus roboris addat quam dogmatica, in qua docenda quinquaginta annos hic rem gessisti. Ante omnia gratias agimus Deo, qui tibi fuit custos et scutum in certaminibus ecclesiae Lutheranae occidentalis. Scimus te hoc animo de Inspiratione, de Ecclesia, de Ministerio Ecclesiastico, de Praedestinatione et Conversione, de Sola Gratia cum oppugnantibus divinae veritatis disputasse et eos argumentis gravibus et certis refutasse, ut doctrina Christi salvifica et huic aeo conservetur et eis gentibus nostris auxiliis efferetur, quae non habent, quo foedis vinculis erroris et mentium caligine liberentur. Ibi enisus es et contendisti quantum potuisti, ut quam plurimos ad partem Christi traxisses. Tuae quoque diligentiae magna ex parte imputandum est, quod in nostra schola omnia tranquillo tenore procedebant. Tanta onera qui toleravit, praesertim cum per quinquaginta annos cognita sit et

iterum ac saepius probata eius orthodoxia, sine dubio dignus est, quem hisce αὐτογράφους omnium (fere) clericorum Synodi Lutheranae Missouriensis honoremus."

("The undersigned brethren, pastors and professors of the Missouri Synod, greet you, Francis Pieper, D. D., as a defender of the name of Christ and a notable and excellent herald of Christian truth. Fifty years you, our professor and learned friend, have received the grace of God, our Savior, to lead students of sacred theology into those divine mysteries which are concerned with the salvation of the human race through faith in Christ Jesus. Without this saving doctrine of the Gospel what would be the lot of our Seminary and the Church Universal? Nor is there any other part of theology from which our Church receives greater strength than from dogmatics, which you have now taught here for fifty years. Above all things we thank God, who has been your Protection and Shield in the conflicts of Western Lutheranism. We recognize that you have in such a manner defended the doctrines of Inspiration, of the Church, of the Ministry, of Predestination and Conversion, and of the doctrine of Free Grace against its adversaries and that you have refuted their arguments with such strong reasoning in order that the saving doctrine of Christ might be conserved to the present generation and that help might come to those peoples who have no other means of setting their minds free from the bonds of error. This has been your goal—to draw as many as possible towards Christ. Let us express our gratitude also to you for your supervision, to which has been due the quiet progress of our institution. One who has borne so many burdens and who has for fifty years stood forth as an orthodox teacher is worthy of the honor which is attested to by the signatures herewith affixed by almost the entire clergy of the Lutheran Missouri Synod.")

Among the many telegrams and letters of congratulations was the following poem from the pen of Pastor L. M. Wagner of Fredericktown, Mo.: —

And the things that thou hast heard of me
among many witnesses, the same commit thou
to faithful men, who shall be able to teach
others also. — *2 Tim. 2, 2.*

Though our Lord on high ascended,
He His Church doth not deny;
Pastors by Himself commended
Sendeth He to edify
That His saints may perfect be,
One in faith, in unity.

Faithful to the great commission:
"This commit to faithful men,"
He, our teacher, gave instruction
As instructed he had been
That the Church be edified
And her Master glorified.

This command our sainted teacher
Hath with diligence obeyed
As a conscientious keeper
Of the trust to him conveyed;
From him others rise to spread
Tidings of our living Head.

Faithful, earnest, modest, able,
Model leader of the flock;
In the doctrine firm and stable
As the adamant rock:
Blessings be upon his head;
In his footsteps may we tread!

VII. In Home and Classroom.

Professor Pieper became a naturalized citizen August 6, 1884. From that oath of allegiance to the United States he never swerved. He not only loved his adopted country, but took an unusual interest in the political affairs of the state and the nation. To the end of his life he was proud of the navy button in his lapel which he carried as member of a national patriotic organization supporting the naval program of our country. At social gatherings he almost invariably discussed civic and national affairs, often with a good deal of humor and with an acute appraisal of men and issues.

Good humor and wittiness were traits which impressed friends and strangers alike with their genuineness and with their refinement. Whether discoursing on the personal character of the old dogmaticians, whether discussing the latest events in Congress, or whether entertaining the company with incidents of his own experience, a gentle humor played over all his remarks. He would often talk "shop" at birthdays and other parties, but always entertainingly, and interlard his speech with the salt of wit, sometimes ironical, rarely sarcastic, never personal.

He was a man of moderation. He enjoyed a good cigar, but was also able to accept and smoke a bad one graciously. His manners were refined and, while never pompous, had a certain reserved dignity.

His diversion was reading. He had little comprehension for American sports, and the motion-picture had no attraction for him. He had escaped the restlessness which seizes upon so many who do a good deal of official traveling and renders them unfit for steady, serious labor, that obscure drudgery without which the really great and enduring work of the Church cannot be done. Nor had he partaken of "flash-light poison," in spite of his many public appear-

ances and his prominence at synodical meetings. He had no craving for publicity regarding his person. Never advertised himself. Accepted compliments humbly and was generous in his remarks upon the labors of those who strove seriously, though inefficiently, to perform some work for the kingdom of Christ.

His home life was ideal. Some of us have had glimpses of the lingering of the Doctor with his family over the supper-table, of the prayers there spoken free from the heart. Even a casual visitor could not fail to take note of the affectionate relations which bound that household into a family.

Of the sons of Dr. and Mrs. Pieper three are serving in the holy ministry. They are Francis of Cleveland, Theodore of San Francisco, and Eric of Rockville, Conn. Six daughters are living: Paula (Mrs. Julius Cloeter), Lucie, Clara (Mrs. Rudolph Ressmeyer), Emma (Mrs. George F. Schmidt), Else (Mrs. L. Blankenbuehler), and Irene (Mrs. George C. Koenig). Two of the sons, George and Arthur, entered secular callings. Two children preceded their father in death, Julia, age 6, who died in 1908, and Ada, whose death occurred in 1926.

To visitors the Doctor was ever cordial. On such occasions he seemed to have unlimited time. Frequently he was visited by men from other Lutheran bodies, who would report to their friends and also in their church-papers on the gracious reception they had met. In December, 1916, a contributor signing himself "Germanicus" (we recognize him as Dr. G. U. Wenner of the United Lutheran Church, then of the General Council) wrote in the *Lutheran Church Work and Observer* on a visit to St. Louis. He remarks upon the memorable evening which he spent with Professor Pieper and some of his colleagues. "It was most gratifying to attend such a free conference and to exchange frank

expressions of opinion on matters of preeminent interest in the Lutheran Church. On the following morning, in response to a gracious invitation, I visited the Seminary and attended four of the lectures. When Professor Pieper introduced me to his class, two hundred stalwart young men rose and greeted me. It was the finest body of young men I have ever seen together in America. Altogether, the students of Concordia number 353. No one is admitted unless he has been graduated from a college, and no one can be graduated unless he is master of both German and English. Forty per cent. of the students are sons of ministers. 'Our ministers get small salaries, and their families know what privation means, but the sons are proud to follow in the footsteps of their fathers in the ministry,' was the statement of one of the professors. You may recall the proud boast ascribed to Professor Pieper, that, if a thousand additional ministers were required, they could doubtless be obtained within a reasonable time from their parochial schools. In Professor Pieper's lecture I noticed that five languages were used with startling fluency. In another room I attended an examination in philosophy. The answers had to be written on the spot, and the papers had to be handed in at the close of the hour. Apparently the work was very thorough." After attending services at Holy Cross Church, where "Pastor Schmidt preached a simple, evangelical, and very edifying sermon," the visitor again met at a social gathering with Professor and Mrs. Pieper. "I am afraid we talked shop at the table, but the ladies graciously assured us that they were accustomed to such conversation and that no apology was needed. Before, during, and after the dinner we discussed with zeal the things that lie close to the thinking of all who have at heart the interests of the Lutheran Church of America." The report closes with the remark: "It was worth while crossing

the Mississippi to form the acquaintance of such distinguished representatives of one of our greatest synods and to obtain at first hand a presentation of their attitude and point of view. I appreciated their courtesy and bade them farewell with high regard and genuine affection."

And now a few remarks on Francis Pieper the Teacher.

Those penetrating black eyes of Dr. Walther had recognized in the young student the gift of clear thinking and clear speech. This gift characterized his coworker through all the years of his teaching at the Seminary. He possessed a ringing voice, a beautiful enunciation. But this was not all. It was the soul which spoke from his features and eyes that made his lectures so impressive, the earnestness of conviction, the liveliness of imagination, the eagerness to be understood that shone forth from voice and mien, — these characteristics made him after the death of Dr. Walther the most influential teacher by word and pen that our Church has had.

He spoke rapidly, but rarely became involved in his sentence structure, and there were few lectures in which he did not rise to eloquence in the presentation of his thoughts.

His knowledge of the Scriptures was astonishing, quotations from the original Hebrew and Greek being interlarded with great frequency and utmost ease. Luther was ever at the command of his tongue, and the pages of *Christliche Dogmatik* will convey an idea of the scholastic learning and acquaintance with the old dogmaticians which made his lectures, as it were, a connecting link between the present age and that of the fathers and founders of Lutheranism. But he was equally versed in the principal writings of the Reformed theologians. He would quote from memory pages of Hodge and Shedd. His English, let it be said, was fluent, grammatically correct, and idiomatic.

All in all, his lectures even to the last remained a treat,

as his most recent graduates will testify. He was able to accommodate his speech to the gradual decline in the knowledge of German among his students.

Sometimes hearty bursts of laughter would rise from his classroom. Dr. Pieper's humor played about the most solemn subjects, though ever reverently. The knowing smile and the humorous twinkle of his eye would accompany such remarks made in lighter vein, and the effect, so artlessly achieved, was never wanting.

If one learned nothing else from the lectures of Dr. Pieper, it was at least the dogmatic method, in which he was supreme. His every assertion was buttressed with Scripture-texts, and no stone was left unturned to present such evidence in the way that would overcome doubt and skepticism. After submitting the proof from Holy Writ, he was accustomed to enter into the logical argument, first setting forth the contradiction of those who deny the truth under discussion and then demonstrating that even from the standpoint of reasoning the opponents' position was an untenable one. Who can tell to how great an extent the doctrinal firmness of our preaching, the unyielding insistence on Scriptural practise, that characterizes our work, is due to the example given to so large a number of our ministers in the classroom of Dr. Pieper?

He created nothing new. He introduced no methods or principles that had not the approval of Lutheran custom. But he carried on marvelously the tradition of our Church under the changing sky of modern belief. The principles he enunciated, while derived from his predecessors, have become, through his emphasis, part of our synodical life and give tone to our work and to that of the churches affiliated with us in other lands.

He was a great teacher, a sound theologian, a true Lutheran, a sincere Christian.

VIII. The End.

The venerable Doctor's physical decline was first noted at the beginning of the school-year 1930—31. He gave the address at the opening convocation, but delivered it with difficulty. He was not his own self. The address was short. It will be found in the first volume of the *Concordia Theological Monthly*, No. 11, p. 801. But the weakness seemed to disappear after the opening of the school-year, and the Doctor met his classes regularly and did not spare himself in what must have been a severe effort to overcome the advancing weakness of his constitution. Very probably the gastric trouble which ended his life was even then developing. At faculty meetings we noted for the first time an apparent lack of interest in the proceedings. He would sometimes be unable to follow the thread of the discussion. But let a question of dogmatics arise, and he was still alert, his judgment keen, and his memory unimpaired.

During the winter of 1930—1931 his life at home continued much as usual, although a growing lassitude became noticeable to his family. He had for many years been in the habit of taking solitary walks between eleven and twelve o'clock at night. He then would return to his study, and the light was kept burning until one and two o'clock. This continued well into the winter. The Doctor's last lecture was held March 5. An operation was found necessary, which revealed the serious nature of his trouble. Friends offered him and his wife trips to Florida and Cuba, but he was too weak to attempt the necessary travel. The *Doctrinal Statement*, which we might call his testament to the Missouri Synod and to the Lutheran Church, still received some final touches from his hand, and he would write an occasional note to a friend. Then came long weeks of decline. At the annual spring festival held on the Seminary grounds in May he was still able to greet a num-

ber of his friends on the lawn of his residence. He was up and about, though in a weakened condition, until a few days before the end. He suffered no pain, except for a brief spasm during the night in which his final release came. This was on June 3, at 1.20 A. M. His beloved wife, his son Francis, and his daughter Lucie were at his bedside.

The school-year had just come to a close, and the Middle and Junior classes had been dismissed. The usual closing exercises, held June 4 at 10 A. M., were given a memorial character. They were attended by the Faculty and the Senior class and by many District presidents, who had been in St. Louis for the distribution of calls. The chairman of the College of Presidents, Rev. Henry Grueber, acting on a resolution of that body, made a memorial address. After the exercises the graduates visited the residence and viewed the mortal remains of their departed teacher.

June 6, after a brief service at the home, attended by the family and the faculty, Rev. J. Oppliger and Dr. W. Dau officiating, the remains were transferred to Holy Cross Church. The funeral exercises were held in the afternoon at 2 o'clock. Addresses were made by Dr. F. Pfotenhauer, President of Synod and one of the first to sit at the feet of Professor Pieper when called to Concordia Seminary. The text of his sermon was John 17, 10. Dr. L. Fuerbringer, now senior of the faculty and during the spring semester acting president, spoke as representative of the faculty and of the educational institutions of our Synod. Dr. R. Kretzschmar addressed the mourners as representative of the Seminary board and Rev. J. Oppliger as pastor of the sainted Doctor. The congregation sang suitable hymns, among these a favorite of the deceased, "Jerusalem, Thou City Fair and High," a hymn which at various times he had caused to be sung when conducting the funeral

ceremonies over the remains of his colleagues — Walther, Schaller, Lange, Guenther, Graebner, Stoeckhardt, Krauss, and Bente. The Holy Cross choir sang an anthem. Members of the faculty served as pall-bearers.

Burial was in Immanuel Cemetery, St. Louis, where his mortal remains, with those of two of his children, now await the glorious resurrection.

